

is not whether it was right and proper to entertain this or that Grandee from Europe, but whether it is advisable for the Grand Lodge of Canada to break through its regular rules which have worked so well from its formation, and throw to the winds what has been the practice for years, and from which it cannot be shown that any evil has arisen, in order to elect some one brother, whom we are to acknowledge as our Supreme Head for the next ten or twenty years.

We do not believe the craft in Ontario will favor any such change. It is altogether contrary to the spirit of our institution, and we think the brethren throughout the province will oppose any such innovation.

The same journal notes the fact that Bro. R. Ramsay in alluding to members of the Egyptian Rite in a letter to the *Corner Stone*, said:—"Every Egyptian is taught to uphold Symbolic Masonry first, and attend to ritualism (ritism, our contemporary meant), afterwards;" and then adds: "This reads very nice, and may or may not be true, but it loses all its pretty effect, when we read the official organ of the rite,—the *Masonic World*, of Boston. In every issue defiance is hurled at Symbolic Masonry as represented by the Grand Lodge of Massachusetts." Quite true; "the Symbolic Masonry," as represented by the Grand Lodge of Massachusetts, means legislation for Capitular, Cryptic, Templar, and Scottish Rite Masonry, and that is not Bro. Ramsay's idea of "Symbolic Masonry." We think our contemporary would be the last to tolerate such legislation in the Grand Lodge of Canada.

THE NATIONAL GREAT PRIORY.

The *Freemasons' Chronicle* (London, England) in an editorial under the above heading, has, of course, to tell the Canadian Templars that they do not know their own business. Strange as it may appear to our English Fraters, we Colonial Masons and Templars fancy we do. Sir Knight Graham, as Past Grand Master of the Grand Lodge of Quebec, had no more to do with the matter of independence than Sir Knight Spry as Grand Master of the Grand Lodge of Canada, and both only expressed the sentiments of the Canadian Templars, when they advocated separation and independence. It was not done in any way as an insult to England, but in order to place ourselves as an independent and sovereign body, the peer and equal of the sister Grand body of the United States of America, the Grand Encampment, whereas, prior to that period, our Great Priory only held a position similar to that of a Grand Commandery.

The *Chronicle* says,—“The further proceedings are principally of local interest, but the question of absolute and complete independence of Convent General having been referred to a special committee, that body, of which Sir Knight J. H. Graham was chairman, reported in favor of the proposition, and the Great Prior, though retaining his own personal views on the question, consented, in deference to the wishes of the general body, to take the necessary steps to bring about the separation from the Templar system as presided over by the Prince of Wales as Grand Master. Sir Knight Graham is entitled to his